ity; therefore the Power of the Self has the appearance of a Force that acts automatically with the Self sustaining it, witness and support and originator and enjoyer of its activities but not involved in them for a moment. As soon as we become aware of the Self, we are conscious of it as eternal, unborn, unembodied, uninvolved in its workings: it can be felt within the form of being, but also as enveloping it, as above it, surveying its embodiment from above, *adhyaksa;* it is omni-present, the same in everything, infinite and pure and intangible for ever. This Self can be experienced as the Self of the individual, the Self of the thinker, doer, enjoyer, but even so it always has this greater character; its individuality is at the same time a vast universality or very readily passes into that, and the next step to that is a sheer transcendence or a complete and ineffable passing into the Absolute. The Self is that aspect of the Brahman in which it is intimately felt as at once individual, cosmic, transcendent of the universe.

The realisation of the Self is the straight and swift way towards individual liberation, a static universal-ity, a Nature-transcendence. At the same time there is a realisation of Self in which it is

felt not
only sustaining and pervading and
enveloping all
things, but constituting everything and
identified
in a free identity with all its becomings
in Nature.
Even so, freedom and impersonality are
always the
character of the Self. There is no
appearance of
subjection to the workings of its own
Power in the